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Considerably more than another quarter of it is occupied with describing in detail what one may call a list of sensualistic categories. These are Quality, Quantity, Changeableness, Lawfulness, Presentativeness, and Personality. This is the part of the work which has most interested the reviewer (who is decidedly opposed to the author's nominalistic sensationalism, and less decidedly to parallelism,) and which seems to him to show very considerable power, although little of an analytic kind. But for the consideration that the kind of power shown is not that which is most needed, it might be rated much higher. But even from the author's point of view the reviewer would expunge Quantity and add a category in order to have some place in the system for false notions, which are certainly a part of the phenomena of mind. But it is truly astonishing that a man should be so blinded by his theory as to declare that "by no power of imagination can we conceive of any similarity whatever" between any two of his six categories. (This seems to be the meaning, although the precise words quoted are only applied to one pair.)

A little less than a quarter of the volume is occupied with a "Historical Review of Cosmology within Philosophy," meaning, mainly, German philosophy. This shows thorough learning, is agreeably written, and will prove instructive to physicists as well as to others who are not well read in philosophy.

As the doctrine is a modification of Wundt's system, so the method may be said to apply a modification of Wundt's logic. But it is to be feared that it will afford more comfort to Wundt's logical opponents than to his friends, if any application is acknowledged. If we might indulge in a little parody, we should say the form of syllogism seemed to be as follows:

Anaxagoras said *A*,  
Wundt says *B*;  
*Ergo*, I will risk saying *C*.

However, this introductory volume only sets forth a hypothesis; and it is to be hoped that the main body of the work will subject this to the severest experimental tests. It is, at any rate, certain that such sincere and single-hearted work must do much to bring the day when philosophy shall have entered upon the course of a true and progressive science; and from that point of view we must acknowledge that, be its errors what they may, it is certain to be a source of benefits to mankind.

CUSP.

KOHELET ODER WELTSCHMERZ IN DER BIBEL. Ein Lieblingsbuch Friedrichs des Grossen. Verdeutscht und erklärt von Paul Haupt. Leipsic: J. C. Hinrichs'sche Buchhandlung. 1905. Pp. vii, 36.

Prof. Paul Haupt, the editor of the *Polychrome Bible*, of which so far all of the Hebrew texts but six volumes only of the English translation have

appeared, here offers a German translation of Koheleth or Ecclesiastes, being a new translation, quite literal and yet imitating the poetical original even in details.

Our readers, even those who are not Hebrew scholars, may know that Koheleth is one of the latest productions of the Biblical canon, written by some Hebrew thinker deeply imbued with Greek thought, and through his knowledge of Greek philosophy the author must have imbibed also much of Eastern philosophy, be it Buddhist or Brahmanic. The book became very popular among the Jews, so much so that the orthodox priests to whose views it was diametrically opposed were compelled to incorporate it into the canon. The pessimism was so natural, and the sentiments of the Koheleth appealed so strongly to the Jews of that age that the book could not be suppressed, but in order to conciliate the broad spirit of the Koheleth with the narrowness of Jewish orthodoxy, some orthodox redactor added to the author's philosophy some comments of his own which should give to these radical thoughts a gentler turn that would show them in the light of an orthodox interpretation.

Professor Haupt has published those passages of Koheleth which form the original text in a connected order and relegates the priestly addition to footnotes. In this way we are enabled to grasp at once the original sense, and a little reflection teaches us why the domatic counter-statements cannot be ascribed to the same pen as the main body of the text.

The critical and historical notes are very terse but quite sufficient, and so the little book will not only be welcome to the specialist, but also to that large class of readers who take an interest in a rational study of the Bible.

P. C.

LAZARUS, DER BEGRÜNDER DER VÖLKERPSYCHOLOGIE. By Dr. Alfred Leicht.

Leipsic: Dürr'sche Buchhandlung. 1904. Pp. III. Price, Mark 1.20.

Professor Lazarus, the founder of *Völkerpsychologie*, i. e., folk psychology or psychology of nations, was born September 15, 1824, and, had he not died a short time ago, would this year have celebrated his eightieth birthday. In his honor the present booklet has been written by Dr. Alfred Leicht, who sets forth his merits as the founder of an important branch of science, the psychology of nations, and substantiates the claim by rehearsing the story of his life as well as his labors. The principles which Professor Lazarus has established are now generally acknowledged, but in his days he had to fight for their recognition. Even such a liberal and broad man as Eduard von Hartmann claims that the existence of a national psychology depended upon the existence of a national soul, and that the national soul was impossible except on the assumption of a metaphysical unity and substantiality of the collective spirit of a nation. Without such a substratum Hartmann